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his third and longest chapter contains what seems striking evidence of Matthew's rewriting of Mark, but Mr. Badham's conclusion is the very opposite. A few inaccuracies in the printing have been noted: *παῤῥῥησία*, p. 37, and *πληρωθῇ*, p. 102, need iota subscript; and the accents *ἐξίσταται*, p. 57, and *οὗτός* (for *οὗτός*), p. 104, are wrong.—EDGAR J. GOODSPEED.

Geschichte der altchristlichen Litteratur in den ersten drei Jahrhunderten: Nachträge. Von Gustav Krüger. (Freiburg i. B., Leipzig und Tübingen: J. C. B. Mohr, 1897; pp. 32; M. 0.60. = *Grundriss der theologischen Wissenschaften: Neunte Abtheilung.*) Krüger's "History of Early Christian Literature" has proved to be one of the most useful contributions to the series of manuals of theological science. It has been welcomed by every student of early Christian literature, because of the fact that what it offers is in most instances reliable, precise, and expressed in briefest language, and yet never obscure. After three years, the author now publishes a small pamphlet containing additions and corrections, thus relieving the student from buying a new edition of the whole work. The additions are exceedingly well chosen, and one regrets only that American literature is not sufficiently represented.¹—W. MUSS-ARNOLT.

Antichrist. Including the Period from the Arrival of Paul in Rome to the End of the Jewish Revolution. By Ernest Renan. Translated and Edited by Joseph Henry Allen, Late Lecturer on Ecclesiastical History in Harvard University. (Boston: Roberts Brothers; now:

¹ Speaking of some few points, I would say, *e.g.*: To § 12, 1 (Literature) add perhaps *Zeitschr. f. österr. Gymnas.*, Vol. 36, 245-9; to § 13 add "The oracles ascribed to Matthew by Papias of Hierapolis, a critical contribution to the criticism of the New Testament," by PURVES, in *Presb. and Ref. Rev.*, Vol. VII, 716-19; to § 36, A. BALDUS, *Das Verhältniss Justins des Märtyrers zu unseren synoptischen Evangelien*, Münster, 1895, 35 pp.; § 43, the recent monograph of W. HEINZELMANN, *Der Brief an Diognetus "Die Perle des christl. Altertums" übers. u. gewürdigt* (Erfurt, Neumann, 32 pp.). To § 85, 9 b, add K. WERBER, *Tertullian's Schrift "De Spectaculis" in ihrem Verhältniss zu Varro's "Rerum divinarum libri"* (Gymnas.-Progr., Teschen, 1896); to § 86, 5c, see *Wiener Studien*, XVII, 317; also to the same section G. LANDGRAF'S "Über den pseudo-cypr. Tractat *Adversus Iudæos*," *Archiv f. lat. Lexikogr.*, XI, Heft 1; § 98 FR. LAUCHERT, *Die Kanones der wichtigsten altkirchlichen Concilien nebst den apostolischen Kanones*, Heft 12 von "Sammlung ausgewählter kirchen- und dogmengesch. Quellen," hrsg. v. Gust. Krüger, 1896.—For a new edition of the whole work these corrections might be added: p. 3, l. 5, Trithemius; p. 5, l. 17, from below, *I.* (not *L.*) v. Müller; p. 40, l. 7, Abfassung.

Little, Brown & Co., 1897; pp. vi + 437; \$2.50.) This work of Renan has been so long before the public that there is no need of a criticism of it at the present time. The translating and editing of the volume, which will be found to represent Renan's work as a historian as well as any of the series, have been finely done. This point should be emphasized, since Renan has suffered much from his translators heretofore in this country. As the editor says in his prefatory notes, he has taken some liberties with Renan's style, but only such as will render him the more intelligible to the reader. Such additions as have been made by the editor only enhance the value of the work.—HAMILTON FORD ALLEN.

Two Lectures on the "Sayings of Jesus" Recently Discovered at Oxyrhynchus. Delivered at Oxford, October 23, 1897, by Rev. Walter Lock, D.D., Dean Ireland's Professor of the Exegesis of Holy Scripture, and Rev. William Sanday, D.D., LL.D., Lady Margaret Professor of Divinity. (Oxford: Clarendon Press, 1897; pp. 49; 1s. 6d., net.) In these two lectures an attempt is made to sum up the permanent results of the discussion that followed the publication of Messrs. Grenfell and Hunt's find. Professor Lock rightly criticises the title given the fragment by its discoverers, "Logia," and regards each saying as distinct from the others. Professor Sanday, on the other hand, approves of the term, though holding that the Sayings have nothing in common with the Hebrew Logia of St. Matthew, but belong to a pre-canonical epoch. "I cannot think," he says further, "that any of the new matter represents, as it stands, a genuine saying of our Lord." Their author did not use the canonical gospels, but the Sayings were probably worked up under conditions created by those gospels, and this fact leads Dr. Sanday to the further conclusion that they were probably written about 120 A. D., at Alexandria, by a Jew. The two lectures not only are admirable specimens of open-minded treatment of questions in which certainty is impossible because of paucity of data, but also present the most matured views on the subject of the "Logia" which have yet appeared.—SHAILER MATHEWS.

Hippolytstudien. Von Hans Achelis. Texte und Untersuchungen zur Geschichte der altchristlichen Literatur. Herausgegeben von Oscar v. Gebhardt und Adolf Harnack. Neue Folge, I. Band, Heft 4. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1897; pp. vi + 233; M. 7.50.) These studies are of the greatest importance for the owners